643 are placed in the tomb: two sheep skins (gando); some cushions
766 (nagpouya); several bolsters (fourkamsé); and a zoukougré -- all made of leather. All of these are arranged as though the chief were to lie down to rest.

After the corpse has been washed (Naba Siguire, father of the present Mogho Naba, was washed by marabouts [125] since he was the son of a naba who was a Moslem believer), it is clothed all in white. In the house of every Mogho Naba a corner of the wall is
[531 decorated with rather attractive designs, and the dead Mogho Naba
761] is carried through it on his way to the tomb. The sight of this corner, which is seldom visited, reminds the chief still living of the mortality of all beings and makes him realize that in the same way as he succeeded someone, so will he, in turn, be replaced by another; the corner will one day become an opening through which his own body will pass at the end of his lifetime.

In addition to the garments in which he is clothed, the following items are placed in the grave beside him: a folded white robe (fou yorgo); a pair of trousers (kourga); a blanket (fou gobga); a pair of slippers (néoda); a small knife (souga); a sword (zangoégo); a gourd of beer (dam) with a calabash over the neck and a small cloth (leppré) over it; a loaf of salt (yamsem); a gourd filled with a hundred kola nuts (gouré wamdé); a sewn sack filled with cowries (liguide ne yolmoumdi); napaga ornaments (douamba and zuyan); and tobacco if the chief smoked or chewed it.

[767] The undertaker is entitled to take the salt, some kola nuts, and some meat when he departs.

[126] When the burial is over, one walks around the house of the deceased.

643 It should be noted that before the burial or sometimes when the death of the king is first known, all of his wives who have children take flight for fear that their son will be made kourita.

The kourita is a child of the deceased and must bear the latter's name. He is exiled and must never, so long as he lives, look upon the new Mogho Naba. Until the emperor is represented on earth by his kourita, his successor cannot be named. This explains the general flight of all of the wives who have children.

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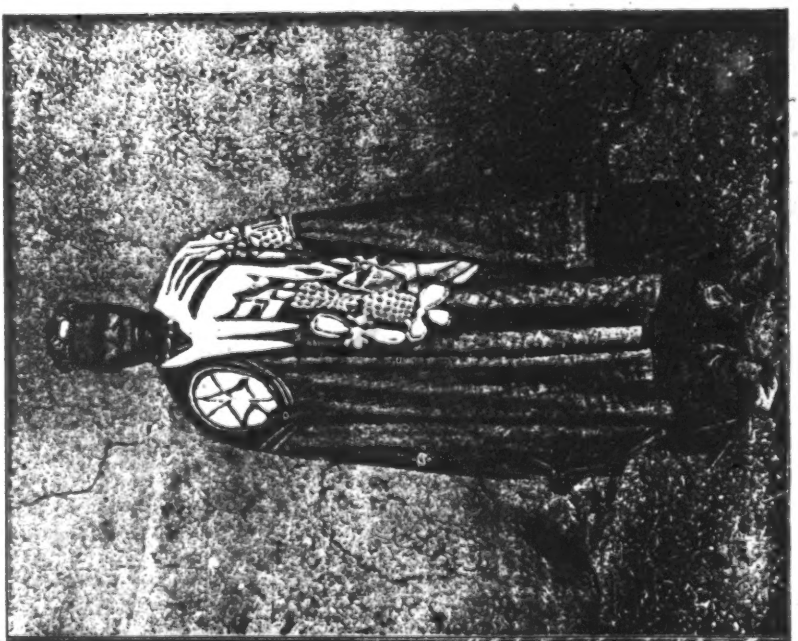

The Moro Naba of the Mossi.

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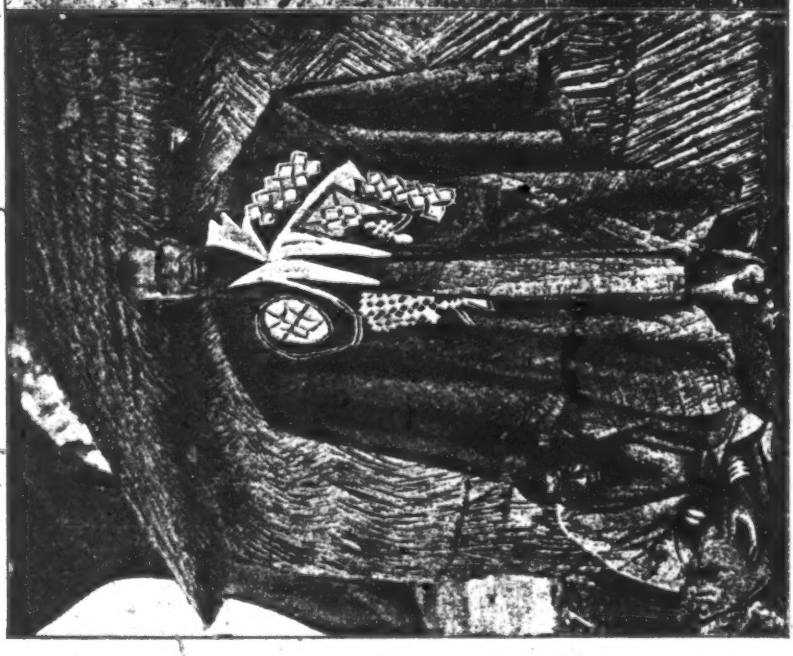

A Mossi Province Chief.

283 which is rolled with both hands on the boll lying on a flat stone; /55/ the seeds are thus driven forward and picked up by hand... The cotton is coiled around a wooden rod which the woman holds in her left hand; with her right hand she grasps and stretches a strand of cotton from the distaff and winds it around the upper tip of a wooden needle, which bears at its lower end a sort of heavy clay ball and which is caused to spin rapidly, like a top, on the bottom of a wooden dish by the motion of the right hand. Extended between the left hand which holds the distaff and the right hand which secures and spins the top, the cotton stretches and becomes thread, which coils around the needle of the top... The thread is later uncoiled, then wound again around a wooden rod to make a thick cylindro-conical ball. When the thread is to be used for weaving, it is stretched around four stakes set in the ground in the shape of a very elongated quadrilateral." (2)

2. Delafosse, Le peuple Siena /The Siena People/, p. 58.

286 All the young men learn how to weave; it is part of their education. The loom, like the spindle described above, is the kind used by all the Negroes of West Africa, and it is described by Delafosse as follows: "The slat loom is suspended from a piece of wood resting on two forked stakes; the shuttle is canoe-shaped and hollow; the treadled lever permits alternate crossing of the two rows of slats /heddles/; the threads are stretched by means of a large stone resting on the ground in front of the weaver who sits on a crude stool placed behind the trestle which supports the loom (here usually the weaver sits on the ground), so that his feet come to rest on the pedals. This apparatus is usually set up in the shade of the large trees which stand on the village grounds, or else under shelters of foliage built especially for the purpose. The cotton fabric is woven in strips 10 to 15 centimeters wide; several of them are sewn together to reach the width required for breechcloths and garments." (3)

3. Ibid., p. 59.

[531] The fabric strips are not always solid in color. Often the warp consists of threads dyed red or dark blue and mixed with white strands, while the woof is white. Some people know how to make strips with small blue or red checks which are quite attractive. All weavers are

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The Mogho Naba's daughter, the Napoko, impersonates her deceased father at his funeral ceremonies. Note that she wears one of his robes, his slippers, and his bonnet, and has his sword behind her.

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Mogho Naba Bagho II (1942-57), who was instrumental in reuniting the Mossi people into one territory, the Upper Volta.

[p. 178 - 8]

643 292 531 231 291 302
142 382 416 177 291 643
643 646 292 531 177 416
[p. 178-3]

(*Left*) Mogho Naba Kougri and Ouezzin Coulibaly, who became Vice President of the Government Council of the Upper Volta in 1957. (*Center*) Maurice Yaméogo, President of the Republic of Upper Volta. (*Right*) Mogho Naba Kougri (1957–) on his ceremonial horse at his installation.

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

[E-111 (p. 111)]

Mogho Naba Kougri at court. He is flanked on the right by his pages and musicians, and on the left by members of the Moslem community.

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11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

Mogho Naba Kougri (*center*) and, from left, the Kambo Naba, the Gounga Naba, the Ouidi Naba, the Larhalle Naba, the Baloum Naba, and the Numdo Naba.

[N. 179-E]